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Jo. Aubrey.

Donum Margaritæ Viduæ
Auctoris. Gen: 27-1671.

REVIEW and CONCLUSION

Jo. Aubrey

OF THE

ANTIDOTE

Against Mr. BAXTER'S

Palliated Cure

OF

CHURCH-DIVISIONS.

WHEREIN

Mr. Baxter's late Repentance is examined,
All his Immodest Calumnies confuted,

AND

The Grounds of Separation further cleared.

By EDWARD BAGSHAW.

Ephraim is joyned to Idols: let him alone. Hof. 4. 17.

If I build again the things which I destroyed, I make my self a
transgressor. Gal. 2. 18.

London Printed in the Year

1671.



An Advertisement to the Christian Reader.

TO prevent all those Mistakes, and Misunderstandings which Mr. Baxter, in his late Answer, was guilty of: these are to certify that I did desire several Brethren (10, or 11. in number) to read diligently the following Treatise, and to examine the Quotations, as I have cited them out of Mr. Baxters printed Books, which they did, and have unanimously attested under their Hands, that I have been very careful, to repeat, not only his very words, but also (according to their best understanding) his true Meaning. This, I thought good to give thee notice of, Christian Reader, that thou mayst be confident as I dare not, so I have not wronged Mr. Baxter, by any Wretched, False, or Mistaken Quotation.

3th M. 16th.

1671.

Edw. Bagshaw.



To Mr.

Richard Baxter.

Mr. Baxter,

NOtwithstanding your angry intimation, that you intended not to answer me, yet it was easie to fore-see (and accordingly I told you) that you would not keep your word; for I knew your *Pride* would put you upon writing, and your guilt would necessitate you to do it; just in as unbecoming a manner as you have done; for an *ill cause* must be maintained by *Calumny*. It shall not therefore be any part of my concernment to return your unhandson *Language*, but I am content to let you enjoy the priviledge of Railing alone: and if there be any of so easie a belief, as to take your word, and can imagin I would be so *foolish* as well as *wicked*, as in a matter of five or six sheets of Paper, to publish *four score untruths*, I will not envy you such kind of partial Favourers, nor trouble my self to rectifie their erronious apprehensions: only I shall desire all that will be at a little pains to consider things, to judge seriously betwixt us, and to determine impartially, whether that proud contempt and folly, which almost in every line of your last book accompanieth your expressions, doth not abundantly discover that your heart was never yet truly humbled, and consequently that *Repentance* you take occasion to mention meerly *Hypocritical* and *Pretended*.

Without entering therefore into other By-matters, which are nothing to the Purpose of our main Controversie, I must
 A 2 bring

bring you back to the Question as it was first designedly handled between us; and that is briefly this, [*Whether Conformity at this day upon Conscientious grounds can be defended by any ; or at least, with any kind of honesty contended for by your self.*] This, Sir, is the thing I have enquired about, and I must keep you close to the stating of it ; for as you *Stand* or *Fall* in the right handling of this, so will all your Reasonings appear, either Solid and Convincing, or else degenerate into a railing and needles impertinence.

Sir, Whoever goeth about to instruct the World (but especially the *Churches of Christ*) in such a Critical day as this, had need be very careful to give all possible satisfaction in two things : First, that he writeth something that is worth our knowing, and doth not abuse the patience and leisure of his Readers : Secondly, That he doth himself shew so much Stability and Steadiness of judgement, as that he may not discredit his own work, by having that replied upon him, *Thou that teachest another, teachest thou not thy self ?* In both these particulars I have already prov'd that you are grossly Defective ; For you plead altogether for an *Unclean thing* ; and that is, for *Conformity* after a *Covenanted for Reformation* ; and likewise (which is more absurd) this you doe after you have your self writ so much (and to speak truth, so well) against all such kind of *Communion*.

Amongst other things that I charged upon you this was one, I said, *It became not you to blame the War, and the evil effects of it, with so much bitterness : since you were as Active an Instrument in promoting of it, as any one whatsoever.* This, Sir, notwithstanding your peremptory denial, I must again confirm ; For you do in your *Holy Common-wealth* at large justify and defend that War, you say, *you did encourage many thousands to it, and, that you thought when you engaged in it, you never did God that outward service as then :* Put all which together, and they serve to discover an *Activity* which very few did equal, scarce any could exceed : and it will be a very vain excuse to say or think you did but little, because perhaps some others might do more ; for the measure of every ones *Activity* in a common cause, must be taken from that place which they fill up, which in your Capacity as a *Preacher* (especially if you sent in *Souldiers by Thousands*) you did as notably discharge as any of the *Generals* or *Parliament Men*, who would have signified but little, had they not had such *Chaplains* to work upon *Conscience* : I therefore wronged you not by asserting what you formerly did, but you much wrong the Truth and Goodness of your own cause, (if indeed you think you ever had it) by seeking

ing so meanly to finde out a Subter-fuge how you might disguise and hide it.

I am not ignorant that you now tell me you *Repent*, (and you ought to thank me that I have been means to bring you to it) but as if you had long agoe foreseen whether your *Temptations* were likely to hurry you, you have very seasonably forestalled and Antidoted, whatever ill use may be made of your present Profession of *Repentance*: Your words, because they are very memorable, I have taken pains verbatim to transcribe, as I find them in your *Holy Common-wealth* page 486, 487. I cannot see, say you, that I was mistaken in the main cause, nor dare I repent of it, nor forbear the same, if it were to do again in the same state of things: I should do all I could to prevent such a War, but if it could not be prevented, I must take the same side as then I did, and my judgement telleth me that if I should do otherwise, I should be guilty of *Treason* and *Disloyaltie* against the Sovereign power of the Land, and of perfidiousness to the Common wealth, &c. And you conclude yet more remarkably, It were too great folly by following *Accidents* that were then unknown, for me to judge of the former Cause. That which is Calamitous in the event, is not always sinful in the Enterprize: Should the change of times make me forget that state, that we were formerly in, and change my judgement, by losing the sence of what then conduced to it: Infection, this folly and forgetfulness would be the way to a sinful, and not to an obedient *Repentance*. Thus (as I have already told you) like Caiaphas, being High-Priest for that Year, you *Prophecied*.

Sir, It is possible (for what may not a little Time, and change of success produce in so variable an understanding) that you may once more *Repent* of your late *Repentance*; For you have given in such Evidence against your self, and laid down such convincing Arguments to make us belive your judgement is not yet altered (although your *Passion* and *Interest* is) that I must entreat every serious Reader, to judge, who hath dealt most candidly, You, or I, and from whom the greatest ingenuity is to be expected. For my own part, I desire to speak it without any bitterness, upon the most exact and impartial reflexion I can make, I cannot see but your *Repentance*, and Mr. Lee's *Recantation* may hereafter be bound up together in the same Volume, and both be held of equal Credit and Authority.

For, Sir, to be serious, do you think it can be looked upon as any tolerable degree of satisfaction, either to those whom you formerly

deceived by Preaching them into a *Conscientious Disobedience*, or to those who were then ruined and oppressed by it, to tell them now twenty years after, so slightly, that you are sorry, and that you repent you had no more *Impartially*, and diligently consulted with the best *Lawyers*, that were against the *Parliaments cause*, for you knew no *Contraversion* in *Divinity* about it, but in *Politicks* and *Law*. What, Sir? did you help on to *Engage a Nation in Blood*, to enter into a *Covenant*, *Proclaim Fasts*, make *Solemn Appeals* to *God*, and yet think nothing of *Divinity* in such a *Cause*? Oh poor deluded People of *England*! How have thy *Preachers*, thy *Baxters*, thy seeming *Boanerges*, caused thee to erre, and swallowed up the way of thy *Paths*? and after they have led thee into *Deep Waters*, left thee miserably plunged and floating there to save themselves in their own *Cockboats*? Sir, do you think you shall ever Preach with more *Evidence*, *Warmth*, and *Zeal* any thing in your life, than you have already done the *Necessity*, *Justice*, and *Lawfulness* of this War; and, that you may know I do not speak at random, particularly when at *Glocester*, you preached upon, *Curse ye Meroz*; and now you say you *Repent*, do you expect ever to be believed again? Did not you then think it visible on which side *Christ* and *Religion* stood? and did not you profess to see it in the year *Fifty nine* (but the year before the King came in) and are you now become *Blind*? O *Rare Converts*! What strange changes will love of ease and fear of suffering, produce in a *Corrupt* and *Carnal* understanding?

Sir, I am truly sorry I am forced to speak thus plainly, but Zeal for the *Glory* of *God* which you have obscured; Love to that *Cause* of *Christ*, and *Non-conformity*, which you have deserted; and earnestness of affection to the *Souls* of my *Countrey* men, whom you have abused; hath filled me with a just indignation: And pray do not think it sufficient to tell me as you do, that you *Retract your Book*; For such childish *Levity* doth not at all alter *Matters of Fact*, but leaveth things still as they formerly were, and discovereth you only to be deeper plunged in the guilt of *Unsettledness* and *instability*.

And certainly, Sir, had you ever had patience, and allowed your self Time to read over what you have formerly writ, you would have found out some better Argument to employ your labour in, than to persuade the World to *Conformity* now, with those very *Men*, *Way*, and *Things* which (not a year before their establishment among us) you have thrown so much dirt upon, that the very remembrance of them is still loathsome to us.

Have

Have you forgot, Sir, that when the *Bishops* were down, and their calamity might have moved your pity, you then trampled upon them, and in great scorn upbraidingly told them, *We see that most of the ungodly in the land, are the forwardest for your ways, you may have almost all the Blasphemers, and ignorant haters of godliness in the Countrey vote for you, and if they durst again to fight for you at any time; and again, I know that the common sense of most that are serious in Practical Christianity is against your formal ways of worship, and the Spirit of Prophaness complieth with you, and doteth on you in all places that ever I was acquainted with;* with much more railing Language to the same purpose. And when you do purposely argue upon this subject [*Whether it be necessary or profitable for the right order or peace of the Churches, to restore the extruded Episcopacy*] you do with much strength and vehemency handle the *Negative*, and among several other Arguments, you urge this for one: *That Government which graiseth the Devil and wicked men is not to be restored under any pretence of the Order or Peace of the Church; But such was the English Episcopacy; therefore, &c.* And in Explication of the *Minor*, you enlarge very Emphatically, *Who knoweth not, say you, for it cannot be denied, that the generality of the Rable of ignorant Persons, Worldlings, Drunkards, Haters of Godliness are very zealous for Episcopacy; Whilst multitudes of truly Conscientious people have been against it; And who knoweth not that they fetch both their chief Motives from Experience? The ungodly found that Bishops let them keep their sins and troubled them not with this precisens; but rather drove away the Precise Preachers and People, whom they abhorred; and those that disliked Episcopacy, did it principally on the same Experience, observing they befriended the wicked, at least by preserving them from the due Rod of Discipline.*

Sir we must needs say we stand amazed, how it is possible, you should so soon and so much forget all that you have said, and break through the bonds of such convincing Arguments; For our parts, we, that want your easiness and flexibility, are frightened at them, and dare not for our lives meddle with any thing, in the worship of God, which such a man as you hath already told us tends to gratifie the Devil and wicked men. And though we have many other weighty Arguments, yet in this matter we are satisfied with your Authority, and are content to take your word; and it as you say the Government and No Discipline of the Bishops hath such a dangerous influence, we must by withdrawing our Communion, declare both against it & them; and I am confident they will

*Five Disp.
Church go-
vernments
prin. An.
1659. De-
dicated to
Richard
Cromwel
Protector.
pref. p. 17.*

page 31.

page 36.

will themselves acquit us from any crime herein : For we dare appeal to any moderate man of the *Episcopal persuasion*, if they be indeed such kind of persons as you have represented them, whether they ought not immediately to be forsaken and forborn as to any Acts of *Church Communion* : We think we need not spend many words in so clear a case, for you have already decided it for us ; with much Triumphant and scorn you thus insulted ; formerly over the *Bishops*, and laid the foundation of all that which we now Conscientiously practice ; “ I tell you, said you, that which “ I suppose you know, That as free a toleration of Prælacy in “ *England* as there is of Presbytery were the likeliest way to “ bring you into perpetual contempt, For we cannot but know, “ that besides a few civil engaged Gentlemen, Ministers, and others, your main body would consist of those, that for their “ notorious impiety, scandal or ignorance, are thought unmeet “ for *Church Communion* by others, and that when you came to “ exercise discipline on them, they would hate you and flee from “ you, as much as ever they did from Puritans ; and if you did “ indulge them, and not reform them or cast them out, your Church “ would be the contempt of the sober part of the World ; and “ your own sober members would quickly relinquish it for shame ; “ For the Church of *England* (if you would needs be so called) “ would be taken for the sink of all the other Churches in *England* : We need say no more, for whatever may be pleaded to the contrary by others (with whom at present we are not disputing) yet as to your self (with whom our contraversion is) I think no sober person, but will say we are sufficiently furnished with Arguments to answer the uttermost you can alledge. For to fall in with that which you call *sink of all the other Churches*, to joyn with those in Worship, who are, as you say, the contempt of the sober part of the World, and whom all their sober Members are to relinquish for shame, this must needs be an unjustifiable as well as an unbecoming practice : And therefore do not disturb us any more, but let us alone, if you can, to follow that *Light* in this matter which you your self once had, and give us leave to tell you, that to the best of our understanding, your present *Light* is nothing else but the confusion of *Darkness*.

You may perhaps Object (though we wonder you should do it) that were the matter wholly left to our own liberty, you could not advise such Communion as a thing of choice, but that which you call *Authority* (or *Magistracy*) interposing in the case, we are no longer left free to our own dispose, but must be obedient in things
In 1646.

Indifferent for Conscience sake; we will not reply how much that *Romans 13.* (upon which you lay the stress of your Argument) hath been abused already by wresting it to other cases, but yet we hope (whatever others do) you will not forget that very Text hath been urged by your self (no longer since then the year 1659.) to justify your siding with the *Parliament* against the *King*, *VWhen*, say *Holy Com:* you, the *Parliament* commanded us to obey, and not resist *wealthy* them; I knew not how to resist and disobey them, without 477 the violation of that command of *God*, *Romans 13.* Let every soul be subject unto the *Higher Power*, &c. and without incurring the danger of that *Condemnation* there threatened to *Resisters*; and I think none doubteth but that command obligeth us to obey the *Senate* as well as the *Emperor*. Sir, You may easily see what I could, if I pleased, and were malicious, infer from hence, but I spare you, and without pressing that, I shall only say that you have already in another place discharged us, from any *Conscientious* subjection to *Mens* Commands in the *Things of God* upon the account of that Text. For you say well and truly, that *If First Disp.* *Men who have no Authority over us shall pretend Authority*. P. 457. *ty from God*, and go about to exercise it by *Ceremonious Impositions*, we have the more reason to scruple obeying them even in things indifferent; lest we be guilty of establishing their usurpation and pretended office in the *Church*, and so draw on more evils than we foresee or can remove; All the difference then between you and us (if indeed there be any) lieth in the point of *Authority*, Which we say plainly, that none upon *Earth* (no not an *Angel* from *Heaven*) hath over us in the *Things of God*, that whole power being incommunicably given to our *Lord Christ*, who keepeth it in his own hands, manageth it with his own *Laws*, directeth and influenceth it by his own *Spirit*, and hath not by any *Commission* that we know of invested the *Rulers of this World* with it; so that though you lightly quit, yet we see cause still to keep our ground; For we dare not yeild, no not for a *Moment*, nor stir in a *Circumstance* from asserting that *Libertie*, which we are commanded to *Maintain*, lest we forfeit our *Lords Right*, *Partake in other mens sins*, and losing our hold, never be able to recover it again, when we shall have occasion to oppose

some new and yet unheard of Imposition.

There remaineth but one Argument more in this whole Dispute, and that is taken from *Idolatry*; Which we say all *Devised Worship* is a *Species* of; and even this, though you do with much seeming earnestness declaim against it, yet it is apparent, you had some Glimmerings of Light about; For after you had urged many Arguments to prove the unreasonableness and sinfulness of Prescribing *Forms of Prayer, Preaching, &c.* you conclude in these Words, *Five Disp.* "If none of these, or other Reasons will allay the Imperious Dis- *page 378.* temper of the Proud, but they must by an Unsurped Legislation be making indifferent things become necessary to others, and Domineer over Mens Consciences and the Churches of God, we must leave them to him, that being the Lord and Lawgiver of the Church, is jealous of his Prerogative, and abhorreth *Idols*, and will not give his Glory to another: Which expression of *Abhorring Idols*, why you should use, had you not taken every *Humane Imposition* to be a kind of *Idol*. we cannot Imagine: And therefore pray give us leave to summe up all together, and to say freely this, that had we but little to say upon this Argument in answer to others, yet we have enough for ever to silence you; and whilst we profess, that though we do not therefore follow that which we take to be the Truth in this Question, because you once asserted it before us; yet we will not therefore peevishly disdain and reject it, because you have unworthily receded from it; but rather we thankfully own the goodness of God, and admire the great force of Truth, that you should heretofore be stirred up to write so much (and of which you have not (that we know of) yet Repented) by which you stand your self *Self condemned*, and that Cause which you so eagerly oppose, fully and completely justified.

I might here had, for I want your *Wordy* faculty, and my purpose being merely to convince you, this is already so fully done, that I need not say more upon this Subject; But your bold, and little less than *historical* arguing against the *Divine* and *self evidencing Authority* of the *Holy Scripture*, requireth I should speak something to it: The *Position* which you lay down is directly contrary to the Doctrine of all our *Ancient Protestant Divines*, and par-
ticular

ticularly to that of the *First Reformers*, and besides is the
 very Foundation of the *Roman* (that is of the *Antichristian*
Church; For you say plainly (as *Andræus, Stapleton, Bel-*
larmine, and others, the worst *Defenders* of the *Trent* pag. 188.
Council do) that the *Self evidencing Light of Scripture* is
 not sufficient, without humane Help and Testimony to make
 us know every Canonick Book from the *Apocryphal*, &c.
 And you instance Particularly in *Solomon's Proverbs*, unto Sabb. p. 61.
 which our Saviour himself and his Apostles have witnessed
 as to a *Divine Writing*: And besides in defence of this,
 you urge an Argument, of a more impious sense and sound,
 than ever I read in any but your self; And I think that
Bellarmino was modest, and but a Trifler to you; "Mr. Sabb. p. 62.
 homer, say you, and his followers (more numerous &c.
 "than the Christians) pretend that Mahomets name was in
 "Gospel of *John*, as the Paraclete or Comforter, promi-
 "sed by Christ, and that the Christians have blotted it
 "out, and altered the Writings of the Gospel: and how
 "shall we disprove them but by Historical evidence: To
 which I shall only reply in short, that if matters between
 them and us must be brought to this issue, *Actum est*;
 We have nothing substantial to plead, and it is not God's
 but Man's Word that must be taken, we having no certain
 nor infallible *christian* left us, to discern and know the voice
 of Scripture by; I might urge what *Whitaker, Chamier*,
 and others have replied, but I shall content my self with
 what I find briefly, yet fully stated, by that Judicious and
 Weightie Writer *Mr. Hilderham*, whose name in other
 cases (particularly that of *Conformity* where you think he
 maketh for you) you pretend great Reverence to. Indeed
 the Testimony of the Church, saith he, doth first encline us
 to think that the Scripture is the Word of God, and maketh us
 willing to hear and read it; but after we by hearing and
 reading it attain to further certainty and assurance: "For *John* 4.
 "God himself speaketh to us in the Scripture, *Luke* 1. 79. *Isa.* 76.
 "Hebrews 1. 1. and that so clearly and evidently, that the
 "Faithful are undoubtedly assured that it is he that speak-
 "eth. that it is indeed his Word; and they can say, as
 "Cant. 2. 8. It is the voice of my beloved. This is pro-
 "mised to the Faithful, *Isa.* 52. 6. They shall know in
 "that day, that I am he that speaketh, behold it is I; and

“ *John 7. 17. If any man will do his Will, he shall know*
 “ *of the Doctrine, whether it be of God, or whether I speak*
 “ *of my self*; And indeed if we could not now be
 “ undoubtedly certain, that is indeed Gods Word, the Case
 “ of the Church were worse now, than it was when God
 “ spake to his people in *Visions* and *Dreams*; For they
 “ were without any external Testimony from Men, fully
 “ assured then, that it was the Lord himself indeed that
 “ spake unto them; Nay it is Certain that we may be
 “ more sure that God speaks to us in his Word, then
 “ they could be of his speaking unto them in *Visions*,
 “ 2 *Peter 1. 19. We have also a more sure Word of Pro-*
 “ *phesie.*

Thus far that worthy Writer, who asserteth no more in substance, than what is the unanimous judgement of *Calvin*, *Luther*, and all our *Ancient Protestant Divines*; and I wonder while you tax another of *Falshood*, you should venture thus to reproach their Memory, as if they held with you; when not one of them, but some few bold Innovators of late (like your self) did ever assert that Opinion; which overthroweth and razeth to ground the whole *Protestant* cause, as tending wholly to enbrogne *Tradition*, and to advance the *Authority of Men* in the Things of *God*.

page 16.

I know you bear your self very high upon what you have already writ in defence (as you call it) of *Scripture*; And you do insolently tell us. *I know of no man living in this age that hath written so much (I say not so well) for the things in Question, Scripture and Christianity as I have done*: To which Boast I reply. First, some have written large Books, and pretended great earnestness for many things, on purpose that they might attaque and set upon them afterwards with greater advantage; Thus *Cesar Vanins* wrote a very learned Book against *Atheism*, though it was his own professed and avowed Impiety, in defence of which afterwards he desperately died. Secondly, give me leave to ask you, *To what purpose is all this VVaste? or who hath required this at your Hands?* And why do you

you undertake a *Needless*, as well as an *Impossible Task*?
 That is to reconcile *Religion* to *Natural Reason*? to
 bring down the Things of God unto the understanding
 of Man; which is in effect to say you do not believe
 them to be *Tremendous Mysteries*. Thirdly, Me thinks you
 should be frighted by the dreadful falls of those pretendedly
 Rational men that went this way before you, from follow-
 ing after their bold and daring Example. *Secinus*, a man of
 no little Reason, proceeded so far as to deny the *Di-*
vinity of Christ; And *Grotius*, who wrote as learned-
 ly on the Truth of Christian Religion as any, yet him-
 self died of none, or if as you say he died a *Papist*, it *Pres. 10*
 was worse than none: So that I may say of these Ri- *firste Disp.*
 tional Arguings, what the Apostle hath concerning meats,
They have not profited those that walked in them. Lastly, *Heb. 13.9.*
 This I must tell you from my own Experience, and leave
 it as a warning to all, in whom the itch of curious
 Enquiry is not yet healed; that had not I learn'd the
 Truth of Christian Religion from better Arguments,
 and a more Certain way of Reasoning than any your Books
 afford, I had still been plunged in the depths of *Atheism*;
 and I look upon your whole Discourse about the *Nature,*
Being, and Decrees of God, the Immortality of the
Soul, and the reward of the Life to come (which you pre-
 tend to found upon *Natural Reason*) to be so far from
 the Cogency of *Demonstration*, and the Evidence of *Ra-*
tional Light, that such kind of Discourses serve much ra-
 ther to Teach, then to preserve from Unbelief, while
 they give Corrupt Reason leave to argue, and justifie it
 self, against that which is accounted the weakness and
 simplicity of believing. I look upon it as sound Doct-
 rine, and so I held it long before I read it in Mr. *Hil-*
derham, "That this glory is due to Christ and to
 " him alone to believe him upon his Word; even *John 4.*
 " without the Testimony or Authority of any man, *lect. 32.*
 " yea though we see no Reason for it, yea though it
 " seem never so contrary to our own Reason: we must
 " in this case be-like *Pythagoras* his Schollars, and so
 " rest in that *αὐτὸς ἐστὶν*; when once we hear *Thus saith*
 " *the Lord*, this must suffice us instead of all Reasons;
 here.

" here we must rest and satisfie our selves. This is cal-
 " led the *Obedience of Faith*, Rom. 16. 26. Yea this
 " is the first and chief Obedience that God requi-
 " reth of us: The first work of his Grace in us is
 " to subdue our Reason, 2 Cor. 10. 5. Till we have
 " attained to this simplicity, we shall never be wise
 " unto Salvation; nor come to any comfortable Cer-
 " taintie in the matters of Religion. The same wor-
 " thy Author goeth on, *this serves*, saith he, *to re-*
 " *prove the Disputer of this World*, of whom the A-
 " postle speaks 1 Cor. 1. 20. *Where is the Disputer of this*
 " *World?* such as will receive no more in Religion
 " then they can see Reason for, Scripture will not
 " serve their turn, they must have Reason; But, saith
 " he, it is a dangerous thing not to rest in the Au-
 " thority of the Scriptures, nor to count it *wisdom*;
 " For there be many truths of God revealed in the
 " Word, which are such Mysteries, as it is not possible
 " for Man by Reason and by Light of Nature to con-
 " ceive; Nay, indeed the whole Doctrine of the Gos-
 " pel is so, 1 Cor. 2. 7. 1 Tim. 3. 16. Yea, the more
 " a man excelleth in Natural Reason and Understanding,
 " the more unable shall he be to conceive them, Rom.
 " 8. 7. *The Wisdom of the Flesh is enmity to God*: It
 " is God alone that by the supernatural Light of his
 " Spirit, revealeth those things, Mat. 16. 17. And God
 " will reveal it to none but to those that are Meek and
 " Humble; to none that have such high conceit of them-
 " selves, and attribute so much to their own Reason,
 " Psalm 25. 9. *The Meek will he teach his way*. I have
 at large repeated this passage of that truly judicious and
 excellent Writer, because he speaketh suitably both to
 Scripture, and to what every Person truly enlightened
 can witness to; But to shew how much you differ, both
 from him and others of our soundest Divines in this
 point, and to make a full discovery of your spirit and
 temper, I shall compare it with a quite contrary pas-
 sage, which some years ago I read, and much wonder-
 ed at in your self. " * I know there is a sort of over-
 " wise, and overdoing Divines, who will tell their fol-
 " lowers

* From the
 Dutch translation
 of the Bible.

" lowers in private, where there is none to contradict
 " them, that the Method of this Treatise is perverse, as
 " appealing too much to Natural Light, and over-valuing
 " Humane Reason: and that I should have done no more
 " but briefly tell men, that all that which God speaks
 " in his word is true, and that *Propria Luce* it is evi-
 " dent that the Scripture is the Word of God, and
 " that to all Gods Elect he will give his Spirit, to cause
 " them to discern it, and that thus much alone had been
 " better than all these Disputes and Reasonings; But
 " these Over-wise men who need no Reason for their Re-
 " ligion and judge accordingly of others, and think that
 " those men who rest not in the Authority of Jesus
 " Christ, should rest in theirs, are many of them so well
 " acquainted with me as not to expect that I should
 " trouble them in their way or Reason against them-
 " ————— as much as I am addicted to scribbling,
 " I can quietly dismiss this sort of men without the La-
 " bour of opening their ignorance. Thus you, who are,
 " if compared to them, but a *Rash* and *Insolent Scribler*,
 " because you have nothing to do, but are at leisure to be
 " a *Voluminous Trifler*, dare with your breath blow upon,
 " and seek to blast the Credit of all these worthy weigh-
 " ty Writers (whom you call *Over-wise*, and *Over-do-*
 " *ing Divines*) such as *Calvin*, *Preston*, *Hildersham*, *Per-*
 " *kins*, &c. whom I quoted before, as if they were all but
 " Bubbles for you to play with, and blow up and down
 " at your pleasure; but their Name, and Doctrine shall
 " live and flourish, when yours shall wither, as not being
 " able to endure the *Fiery Tryal*; So far therefore,
 " as I can by Entreaties or Example prevail with any, I
 " do earnestly warn all persons truly fearing God, that
 " they be not deceived by Names, nor take any thing up-
 " on trust from a commonly Received and Mistaken Re-
 " putation: For if I understand any thing of the true na-
 " ture of Religion, your writings do contain that secret
 " *Leaven*, which will sowre and infect the Mind of an
 " unwary Reader, with such Erronious Apprehensions, and
 " Mis-conceits of the Truth, that nothing but a new and
 " thorough Conversion will be able to recover them; For
 " laying

laying your Foundation in the *Corrupt Will of Man*, and building your Superstructure in the *Carnal Understanding*, you leave no room for true *Holiness* and *Mortification*; but the Root of sin which lieth within, remaineth untouched, and *Carnal Presumption*, or at the best *Doubting* (if not *Despair*) will be the utmost that such Principles can possibly end in, or lead unto: I shall therefore here leave off, and for the present (if not for ever) end any farther Controversie with you, as being one of whom I cannot say (what you do of me after all your virulence) that I am *upright in the Main*; For I hold you are altogether *Rotten* and *Unsound in the Main*, and so much the more incurable, in that you have greatly sinned, and turned *Scorner*, since your *Admonition*.

These being my most serious thoughts of all your Works, I do willingly pass by lesser Matters, which yet afford me sufficient ground of Exception, such are—

First, Your *Absurd*, and *Insignificant* way of speaking, although I have already reprov'd you for it; as when you talk of a *Rash* and *Carolesty* uttered *Untruth*, which is *Privatively voluntary* (that is where the *Will* omits its office) Where I am much to seek, what can be meant by *Privatively voluntary*, or how any action can be done where the *Will* omits its office. Adde to this, your discourse of a receiving *Obediential Power* in a *Carnal Will*, which receiving *Power* you call a *Passive Power*: where the Comment and Explication is much harder than the Text. Lastly, To urge no more your saying that by *Corruption* and *imposition* barely seemeth to be meant such *Formaliter quoad Actum* without including the degree of the Matter. Sir, These, and the like expressions, though you and the Schools call them *Distinctions*, yet indeed are nothing else but *Learned Non sense*; Which although they may not otherwise have much hurt in them, yet they are those

those *Big swelling words of Vanity*, which are the usual Language of *False Teachers*, and one of the Marks which is fore-told by which they may be known, 2 *Pet.* 2.

Secondly, I might except against your scornful trifling with things, that are most sacred, and serious; as when you say, *I am verily perswaded if Christ came personally and visibly to demand it, the King himself would yeild up his Crown to him*; and I am as verily perswaded the Turk or Pope would do so too; which yet at present I do not look upon as any great commendation to either of them: And besides, had ever the Terror of that *Day of the Lord* fell upon you, and did you in spirit believe and apprehend how dreadful that *Appearance* would be, you would not have spake so like those *Mockers, who deride the Promise of his coming.*

Thirdly, I might justly blame your scarce Tolerable *Sophistry*, and Fallacious way of arguing, fit only for Boyes and Children; as when you pretend to know no difference in point of *Imposition*, between one that useth a *Form of his own*, and he that is *Imposed* upon to use *Page 119.* always the *Form* of another: Whereas, in the one case, ^{120.} the hearer is at perfect libertie how far and how often he will joyn; In the other he is always tied up, and must either joyn in such a *Prescript Form of Words* or none at all: and this he knoweth before-hand, which maketh the difference vastly *Disproportionable*.

Lastly, Give me leave to wonder, since the Apostle maketh it so dangerous a sign of a proud distempered mind to *dote about Questions*, 1 *Tim.* 6. how it comes to pass that you so strangely delight in asking of them, especially in matters where *Faith* alone must give the last Solution; and therefore to all your twenty bold *Queries* about the Scripture, take this general Answer that when you have satisfied me you did not sin greatly in raising such *Mills* and *Doubts* about them, and when you can give me security that you will not be asking me twenty *Questions* more, I will endeavour your satisfaction.

I conclude therefore, with this *Short* but *True Character* of your self and your late work, that you have writ neither with that *Gravity*, which became your *Age*; with that *Sobriety*, which became your *Profession*; nor that *Modesty* which became any tolerable *Education*; and since you so much forget your self, I must tell you, that that Person, whom you so insolently despise, is (to say no more) that your best, your *Equal*: but what he reckoneth he might *Glory* in, as some of his outward *Advantages* above you, he willingly waveth, as chusing rather to glory in this, as God hath chosen him a *Poor despised Publican* (as one born out of due time) together with those *Women* and *Boyes* whom you contemn, to cry *Hosanna to the Lords Christ*, and to bear witness unto that very *Truth*, and at that very time of the Day, when you a *Learned Scribe and Pharisee* (under the Notion of *Repenting*) have most unworthily betrayed and deserted it.

Farewel.

*From my Prison by New-
gate, 9th m. 4th*

An. 1671.

Edward Bagshaw.

A Post-



A

POST-SCRIPT:

CONTAINING

An ADVERTISEMENT to the
CHRISTIAN READER.

IN Answer to Mr. *Baxters Post Script*, I have this to say briefly, That I have read and considered those Words of his, *The Lord Protector did Prudently, Piously, Faithfully to his Immortal Honour, exercise the Government*; And I still think that Mr. *Baxter* could not be serious, if he meant them of *Richard Cromwell*, who lost the Government, before he was well settled in it, and never did any thing (that I have heard of) to deserve so large a Character: But since Mr. *Baxter* is pleased to affirm that he intended him, I shall not be Critical in another mans words, but take it for granted that indeed it was so; But then I shall desire to be satisfied in two things, First, what is become of Mr. *Baxters Repentance*; For when I urged that passage to him, as spoken of *Oliver* he tells me in one part of his Book, I thank you for calling me to review those words, and do freely declare that I do take them to be untrue, and that I do unfeignedly Repent of them; and yet in the Conclusion he complaineth that he too rashly

*Holy Com.
worth,
P^t*

page 47.

ly believed me; For upon perusal he finds it most Notorious that he spake it not of Oliver but of his Son; at which he wipeth his Mouth and thinks all is very well; But may not this be expected as likely to be the issue of all Mr. Baxter's other Repentance, that upon second thoughts he will complain he was too rash and hasty in it. Secondly, I would fain know by what Propriety of speech, he can affirm as he doth that Oliver Cromwell was guilty of most perfidious Treason and Rebellion; and he himself an unquestionable Usurper; and yet own and allow his Son to be a Pious, Prudent, Faithful Governour? Was not Richard his Father's Successor, and did not he succeed him in his Sinful Usurpation? and can Mr. Baxter continue to justify such words (which must be accounted either down right railing against the one, or fordid Flattery to the other) and yet hold himself Innocent?

As for the Oath of Allegiance, which I am in Prison for refusing, and Mr. Baxter I perceive pleads for, and would fain engage all the Non-Conformists to be Defenders of, I must needs say, that if I understood that Oath in no stricter a sense, and had as many Distinctions, to elude the true meaning and force of it, as Mr. Baxter hath lately found out about the Covenant, I might perhaps be induced to take it too; But I bless God, I dare not Trifle with Oaths; For I look upon one that is once deliberately Sworn to be alwayes strictly Obligated; and where the Name of God is used to make a Tye sacred, I think that Reverence is due to it, that we are not afterwards to mince Matters, but bound to go unto the utmost Latitude, that the words will bear, for the Advantage of the Party unto whom we are Sworn: This being my sense of every Oath, I must take leave freely to profess that in this of Allegiance, I do not understand the meaning of Crown and Dignity, for if those words signifie (as I verily believe they do) The Laws in being (for so both Sr. Orlando Bridgeman, and Dr. Sanderson have interpreted them) then I cannot swear to Defend them; For some of those Laws (and

(and particularly those about *Conformity*) I daily break, and which is more, think I am bound in Conscience to do so : And though I should erre and be mistaken in the Grounds of such a Practice, yet every one knoweth, and Dr. *Sanderfon* hath fully stated it, that *even an Erroneous Conscience doth alwayes oblige not to do any thing against the Dictates of it.* More I could say, but two Arguments against this Oath I have already publickly urged at the Bar, in which I have not yet received any satisfaction.

One is that I am required to say, *Which Oath I acknowledge by good and full Authority to be Lawfully administred to me ;* which I am so far from being able to swear, that on the contrary, I am fully satisfied, this Oath was to me most *unlawfully administred* : The design and end of the Oath (which was to discover and to suppress *Popish Recusants*) and many other Legal Circumstances having not been at all observed.

Another Exception which I urged was, that I am to say, *This Recognition I make heartily, willingly, &c.* Which word *Willingly* being then under an undue force (detained a Prisoner after I was acquitted by a *Jury*) and to take that Oath as the Condition of obtaining my *Liberty* (unto which I was not bound my self, as having a just title) unless I would directly have made my self by some :

These were some of my Reasons, which I pleaded at the Bar, and whatever Mr. *Baxter* thinks of them (who undervalueth most mens judgement but his own) yet they are still of weight to me, and at that time they were judged so considerable by those that heard them, that the Justice who passed Sentence upon me, said publickly in the hearing of many Witnesses, *That he did not doubt, but I refused the Oath out of Conscience and from a good Principle ;* wherein, though he did ill to condemn one whom he judged Innocent, yet he was more just and

Gene-

Generous then Mr. Baxter, who calleth me *Brother*, and yet useth me as *Edom* did *Israel*; not fearing to adde what weight he can to make my Bonds heavier, and so far as his Censure can prevail, seeking to leave me without the common Relief of Calamity, Pity. But the Lord will certainly judge between him and me, with whom I leave my *Cause*, and the Issue of this whole Controversie; who hath already in his Word, and will in due time by his Works decide, who are most to be approved for Integrity, whether those who are content to endure the utmost Extremity, rather than deny the Truth, or depart from a well taken up Resolution; or such who are, *like Reeds, shaken with every Wind*, and scruple not to change their Judgement, For, and Against things, as the stream of outward success doth guide and influence them. There being no other visible Reason why Mr. Baxter should at this day, profess his *Repentance*, for what he so stiffly held and defended before, but only that Argument of the *Gal. 6. 10.* *Jewish Conformists* of old, *That he may not be Persecuted by the Cross of Christ*, in which yet, as the Apostle did, so every True Christian ought to *Glory*.

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